[130 cont.] at the signal of their leader (Ndeni, 642 "Taurike"; Taumako, "Taliken"), the natives took up arms 648 against the strangers and laying them aside, supplied the Spaniards with food, in fact, even abandoned a village when Torres and his people wanted to establish themselves there. Malope, the friend of Mendana, enjoyed especially great esteem, and his murder by Spanish soldiers was the signal for a general revolt. The chief of Taumako, Tamay, interceded for four of his subjects whom Quiros dragged off to use as interpreters. On his first [554] formal visit, Malope, who was accompanied by two respected natives, wore blue, yellow, and red feathers in his hair as a sign of distinction. Tamay used his bow as a staff (1). Since that

1. Dalrymple, pp. 79, 81, 86 f., 128. Then cf. Labillardière, p. 260.

642 time the importance of the chiefs seems to have diminished on [178] Ndeni and to have entirely disappeared in parts of the island. To be sure, Dillon and Coote mention chiefs; the former re- [622 ports that as a rule each village has its chief, although some- 634] times one rules over four or five villages. Lamoa, the chief [622] of the village visited by Dillon, seemed to enjoy some authority among his subordinates. The occupants of the dance areas, of whom Codrington speaks, are probably likewise chiefs (2). On

2. Dillon, pp. 299, 314. Coote, p. 159. Codrington, p. 333. Markham, p. 145, mentions chiefs on Nukapu.

the other hand, Joest does not mention chiefs, nor are they mentioned in the reports of natives translated by O'Ferrall, although taboos are mentioned in them. D'Urville and Dillon 622 found the chief-system highly developed on Vanikoro, probably as a result of the considerable Polynesian influence from Tikopia. [171] Evidently a true chief's or prince's position in the Polynesian [565] sense existed here. Gaimard lists quite a number of persons

[130 cont.] Gaimard lists quite a number of persons
•622 in each settlement, besides the actual village chief, who belong
[565] to the rank of chief. The chiefs -- it is not noted whether all of them or only the village chiefs, probably all, in view of what will presently be said about taboos -- enjoy religious respect, are the mediators with the atua. Dillon ascribes special religious standing to Moembe, the chief of Maneve. The chiefs of the
[565] entire group constituted a closed corporation, which did not take part in the quarrels of their subjects. Their esteem [131] ex-
[628] tended also to the inhabitants of neighboring villages to such an extent that they induced people who were at war with each other to separate and were able to bring about the return of prisoners.
[576] One village had a female chief (1). A sign of esteem is hand-

1. Dillon, pp. 153, 177, 193 f., 232, 266 (according to p. 177, the
[554] wife and daughter of a chief not only wore the bark belt, but also the breast disk of the men, but no ornaments in their short hair). D'Urville, pp. 135, 149, 172 f., 176, 183, etc. Quoy, ibid., p. 317. Sainson, ibid., p.
[262] 356 (he maintains that only the chiefs may eat pigs). Gaimard, ibid., pp. 323 ff., 327 f., 347 f.

[576] kissing, that is to say, probably the touching of the back of the hand with the nose (2).

2. D'Urville, pp. 175, 188.

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[264] One of the principal functions of chiefdom in Polynesia is the taboo. On Vanikoro, refuse from the meals of a chief is taboo, wholly in the Polynesian manner, and is therefore tossed into the sea. On the other hand, only chiefs are not affected by the taboo that lies on any kind of object; for instance, they may enter tabooed areas without taking special precautions,

[131 cont.]
whereas ordinary people must first remove all their clothing (3).

3. Gaimard in D'Urville, pp. 335, 346. Cf. also Sainson, ibid., p. 356, and Lesson, Revue d'Anthropologie, V, p. 269. Also in F. de Tolna, pp. 273 ff., the tabooed corner marked off by a liana in the "chiefs' houses."

There is evidence that the institution also exists on Ndeni, and when it is said that not everyone possesses the taboo (4), the

4. In contrast to Joest in Baessler, p. 388, who, however, goes on to say that usually the old people did it together on the village dance area.

possessor of which, however, is not called meduka, "sorcerer," it follows that the exercise of the taboo is probably just one of the privileges remaining from the vanishing chiefdom. The taboo is pronounced in exactly the same way as elsewhere. The one who possesses the taboo cuts twigs from four to six different trees and covers them with an object called ngeklo, which is not more specifically described, full of malete (5). With this pile

5. Cf. p. 144 below.

of twigs he covers four twigs of another tree and puts the whole pile beside the object to be tabooed. No one would dare to touch a tabooed object or to take from a tabooed coconut palm, for example, so much as a dried leaf for a torch. The punishment would be a weakness in the legs or even death (6).

6. O'Ferrall in J.A.I., XXXIV, p. 225.

[131 cont.]

628 The political relationship of the individual communities to each other rests on constant mistrust. No native leaves his [622] village unarmed. If a chief on Vanikoro visits another village, a man precedes him in order to announce him (7). On the same

7. Quoy in D'Urville, p. 318. Gaimard, ibid., p. 334. Sainson, ibid., p. 354. Cf. also Joest in Baessler, pp. 390, 395.

631 [132] island, according to the report of D'Urville, there was a [103] kind of permanent confederation; Maneve, Vanikoro (the village), Mambili, and Vanu were united against Teve, Nama, Paiu, and 721 Tanema (1). In any case, war is one of the chief concerns of the [18]

1. D'Urville, p. (148), 183.

natives, the only one, besides a good business deal, that will induce the inhabitant of Ndeni to get up early, according to Joest (2). He mentions women and feather money as the causes

2. Joest in Baessler, p. 391.

of war (3).

3. Joest, ibid., p. 383. According to Carteret, p. 351, the natives were provoked by the cutting down of a (perhaps tabooed) coconut palm.

411 As for weapons, D'Urville is the only one who mentions the blowgun, but only as a shooting implement of a single village on Vanikoro; moreover, he says himself that he merely assumed its presence from the gestures of the inhabitants of [535] Teve (4). The club (Figs. 58-60) appears on Ndeni only as

4. D'Urville, p. 166.

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[Fig. 4.]Chief from Nelua, Nitendi; in full regalia, the hair bound with patterned bark-cloth. (From photo. by Beattie, Hobart, in the possession of the R.-J.-M.)

301 the New Hebrides. Also the tuft of strips of a leaf cutis, Fig. 4, No. 3, is very doubtful (1). On the other hand, a prickly,

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1. [As far as I can figure out, the Santa Cruz collection made by Wilhelm Joest was received without original labels, and only on the

/175 cont./

361 on the shore. Walls were then required to give support to the [912] slope and also to defy unusually heavy seas. In /176/ places where the coral forms a bank close to the shore, the lower terrace wall is lacking.

[363] The houses stand rather close together, and the narrow [351] paths between them are usually bordered with walls a meter

[139] [291]

[Fig. 15.] Group of houses surrounded by a wall on the Reef Island Matema. (From a photo. by Beattie, Hobart, in the possession of the R.-J.-M.)

high. [The same is true of the Reef island Matema (cf. Fig. 15).] The houses directly on the beach are always the men's houses, and one usually finds several, only one of which is occupied, [34r] however, while the others are in all stages of dilapidation. This [622] is explained by the fact that each new village chief must build [706] himself a new men's house, whereas the one of his predecessor, who is buried in his men's house, may no longer be entered and Therefore falls into ruins (1).

1. [Speiser, Südsee, p. 295]

/197 cont./

286 [912] small stick or a Pteropus bone as a net needle. The cord /198/ is strung onto this needle in loops (Fig. 45, Nos. 1 and 2) which slip off easily as the cord is used. During the plaiting the smaller nets are stretched with the great toe. The making of the knots is shown in Fig. 45, No. 3.

Political Affairs; War

Graebner's assumption (1) that the importance of the

1. [Ethn., I, p. 130.]

629 552 [623] chief has decreased in recent times seems to be correct. I did not meet a true chief, and apparently all the men of a village decide questions of external policy. Nevertheless, there must be leaders, but they are merely the most important and the wealthiest men of a village, with no other position than that of a village elder, of a chairman in the men's house (2). They

2. [Dr. Speiser herewith verifies his assumption in Südsee, p. 299. This is probably also what O'Ferrall, section "Historical Sketch," means when he speaks of two or more chiefs in each village.]

can hardly give direct orders, but they are the nominal owners of the dance areas and the men's houses; also, their indirect influence may be considerable because of their wealth. Moreover, they sometimes indulge in the luxury of having wives in [595] several villages, thus traveling from one village to another, and therefore have influence over extensive areas. As prominent men, after death they are shown the honors that were formerly bestowed on the chiefs.

628 000 Feuds between villages used to be very frequent and are not rare even today. The cause is almost always the